real thoughts. However, in this, it may be noted again, he is no different from cultivated members of other civilized communities.

The Chinese are, as has been suggested, extremely sensitive. There are, to be sure, phlegmatic souls. Physicians in China testify to the relative insensitivity and physiological-neurological stolidity of the great majority of their patients. Much cheerfulness exists, even among the very poor, and an immense amount of patient persistence in the face of hardship and discouragement. Without these qualities the present disintegration of life in China would be very much greater. A vivid illustration of this is repeatedly seen in the return of farmers to fields which have been wasted by flood, drought, civil strife, or foreign invasion, and the resolute resumption of the normal processes of cultivation. Particularly in the South, however, and among the educated, there is much quickness of response to an emotional stimulus. A keen sense of humor gives a hearty reaction to the funny or the ridiculous. There is, also, an equally strong dislike of a loss of face through seeming to be ridiculous. Many Chinese are, moreover, subject to spasms of anger. The educated may keep these under control, but those without the restraints of convention and training not infrequently give way to them. Such a seizure usually vents itself in violently pouring forth voluble and explicit denunciations and characterizations of the morals and qualities of the offending party and of his or her ancestors, and in calling down on the head of the offender the unhappiest and most lurid fate which the imagination of the injured can invent. Two women or two men may thus berate each other until each is

exhausted.

Chinese are extremely subject to mob psychology. Mass feeling develops very quickly—fear, hostility, or mere excitement. Individuals often find it difficult to stand out against the crowd. Chinese, indeed, are sometimes accused of cowardice. However, many exceptions to the rule could be instanced by any experienced observer. So far as failure boldly to dissent from the group exists—and it is very common—it may in part arise from a lack of individual self-reliance, from habituated fear of collective social pressure, and from the absence of strong motives apart from conventional ones.

It may be due to this regard for face and this sensitiveness that another characteristic of Chinese intercourse has developed, a dis-